FELLOWSHIP IN PRAYER

Volume XXI, Number 3, June 1970

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Our purpose: To promote the practice of prayer among all religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

CONTENTS

2. Editorial
3. Death of a Friend, *Marion H. Freeman*
4. And All the World Is Light, *Eleanor Ebersole*
5. Cinquain, *Emma S. McLaughlin*
6. The Idea of Salvation According to Judaism, *Rabbi Andre Zaoui*
14. Museum with No Walls, *Helen Pisarelli Lombardi*
15. Let Us Live, *William Lipnick*
18. FIP Anniversary Feature
20. Eat the Flesh and Drink the Blood, *Edward Horney*
21. Eternal Progress, *Emilie, Lady Coote*
26. Opening Ourselves to Revelation, *Alice Richmond*
27. Feet Pray, *Betty Miller Daly*
28. Holy Sanctuary of Revelation, *Mary Lamoreaux Burnell*
32. Heaven on Earth, *Loreta Inman*
33. Landscape in Watercolor, *Esther Belle Heins*
34. Notices and Comments

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We thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle.

Give us courage and gaiety and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving one to another.

— Robert Louis Stevenson

E D I T O R I A L

Not quite a year ago, I had the occasion to write editorially about three gentlemen named Neil A. Armstrong, Michael Collins, and Edwin E. Aldrin, Jr. Remember them? Of course. Who doesn't? They are already consigned to that far greater place, history, as the astronauts responsible for the first moonshot (with a little help from their friends in Houston, and elsewhere).

But in the American tradition—once a triumph, twice a bore. ((Who can name the astronauts of the second moonshot without a second's hesitation? If *you* can, go to the head of the class.) The point is, we quickly take success to be its own best argument, that it is then automatic, autogenetic—and largely out of mind.

With Apollo 13, however, was there a person in the world who did not know about Lovell, Swigert, and Haise? In the light of their "success," it may be pertinent to repeat a few sentences from my previous editorial: "Are we trying to reach the moon as George Leigh-Mallory attempted to climb Mt. Everest, *because it is there?* Perhaps. That Leigh-Mallory failed, that the moon mission may fail reminds us of the personal tragedy that is possible, yet does not cease to inspire our visions of the universal in the scrims of existence that they leave.

"To say that this particular undertaking is hazardous may be the understatement of the century (thus far). To say that it is necessary, irresistible, and inevitable is the ordination of the life impulse *to know*, to try to realize what is potentially the lot of every human being, the extension of the human dimension to infinity—faith."

In the technical sense of the word, Apollo 13 failed, as 11 and 12 did not: *They* got there and back. This time, what happened when we learned that there was no chance of getting there, grave doubt about getting back? As *Life* magazine noted "But now from this spacecraft Earth, billions of people prayed, listened, and watched...."

We were constrained to act, even though we literally could not. We were moved to exercise our faith, against the logic of our doubts, to hope. We were inspired to bear witness to the fact that, whatever the fate of three astronauts, here was a collective will to learn from this analogue aspiration more about ourselves and our fellow beings. We discovered more this day about the inner stars and how they, and all the other stars, might be the twinkle in God's eye.

The real "giant step for mankind" is the smallest step toward that divinity of which we are capable.

— J. W.

death of a friend

Marion H. Freeman

eyes glisten
and mock the haunting
mimic of the death knell

welcome lover waiting
to embrace

while pain-curled fingers
stroke your warm brow

a crown awaits you

enter the temple
pass ancient rites
of unbelief - - - -

now go the veil is lifted
light enfolds you

AND ALL THE WORLD IS LIGHT

Eleanor Ebersole

What words can talk?
What songs can sing?

What peace? What beauty?
What understanding?

And all the world is light.

Singly, never,
but goodness, and your protection,

a tiny sparrow.

And all the world is light.

Your hand to take mine
from my tears

and yet no hand at all,
just love.

And all the world is light.

Your presence, unseen,
believed beyond belief,

beyond, myself.

And all the world is light.

CINQUAIN

Emma S. McLaughlin

The birds
fight for a place
around the feeder box.
My neighbor's children die for want
of bread.

THE IDEA OF SALVATION ACCORDING TO JUDAISM

Rabbi Andre Zaoui, Director
International Institute of Hebraic Studies, Paris

(This is the fourth of a five-part series on salvation according to various religious doctrines as presented in conference at the Ramakrishna Vedanta Center, Gretz, France.)

Translation from the French by Narcissa G. Chamberlain

The Hebraic and biblical word which signifies salvation means—at the same time—peace. It is the word *chalom.** The Hebraic root derives from the verb *chalev,* one of the rare roots in common with the Indo-European languages, in Latin *salvare.* In Hebrew, the word *chalom* means simultaneously: equilibrium, quietude, peace, and salvation. Equilibrium in the sense of a balance; the beam is level and the two scales are even.

Harmony is the interior equilibrium of man. One reads in Genesis of the meeting of Jacob and Rachel, who will become his wife. Jacob asks his shepherds, "Do you know my cousin? Has he salvation within him?" They answer him, "Yes, he is in peace." That is to say, he has the interior harmony, he is not anxious on the exterior. This peace is the foundation necessary for salvation.

What is salvation? It is the condition and, at the same time, the outcome of spiritual life. Man has been created by God as a free being, the only one amongst all creatures capable of realizing this freedom, of reflecting, of meditating, of being concentrated in contemplation. But this perpetual interior attitude is not static, it is dynamic: It is an act which proceeds ahead by leaps, by progression. Therefore, effort is one of the motivating forces of peace, of harmony, of quietude, and of salvation.

* Also transliterated, "Shalom," particularly in the U. S. —Ed.

Chalom is dynamic; it is a result of the perpetual effort which plays between two poles of the moral thought—religious and spiritual, and, undoubtedly, also intellectual—of man, these two poles being good and evil. The Jewish tradition, the Cabalist in particular, is not troubled by this apparent duality because it is a matter of realizing unity by transforming the energy of evil into good, by effort and spiritual progress. In consequence, the two poles are not opposed; two divinities do not exist in the morality, but only the good.

The lower tendencies which oppose rising toward the good, are simply tendencies attracted by the combination of the word and matter, of nature—tendencies which are necessary but not sufficient for spiritual flowering. If these energies are turned away from their descending movement, they will increase tenfold the positive forces toward good, and then salvation is possible. *Chalom* is realized.

Means exist to reach this end. To begin with, there is *prayer;* then *study;* and *practice*—social, moral, fraternal—the generous gift of oneself, of one's time, for causes or for beings who are not oneself but who are the brother, the neighbor, the one nearby or next to us.

Prayer: In the Jewish tradition, it is Abraham, four thousand years ago, who created, founded, instituted prayer, beyond all exterior form of rites, prayer which consists in dialogue with the Master, Creator of the world, the Father of each one amongst us all. Isaac, continuing the tradition of his father, instituted the afternoon prayer, and Jacob the evening one (the prayer of Abraham being more particularly that of the morning).

The word "prayer" in Hebrew does not mean "request," but

concentration, meditation, judgment of oneself, returning into oneself, and initiative of dialogue, by a prodigious springing up toward heaven after having plunged into the depths of the soul.

Study is considered, throughout the generations of Judaism, as more important than prayer, because prayer is made from revealed texts which must be meditated upon. Then, if one studies, one penetrates the sense of the revealed text; and if one has grasped the light of a text, from that moment the dialogue is established. In understanding this revelation from within, one may, in immediate fashion, find oneself in the state of prayer. In Judaism, intellectual effort is capital. But it is not a matter of studying in an objective, scientific manner only, then of closing the book and turning away one's thought. Study, in the liturgical sense of the synagogue, is intimate, mature, and vital comprehension of the revealed text.

Prayer, in order not to be routine repetition, must constantly arouse the intellectual concern regarding the text, and, consequently, it should be comprehended, deepened. These two elements, prayer and study, are closely linked, and one cannot exist without the other.

The third point is moral, religious, and social *conduct*, aspiration, fraternal love. I need not remind you that the commandment to love thy neighbor and the stranger is found in the Torah of Moses; and it was repeated in the Gospel by Jesus, who was a Jew.

"Thou shalt love thy neighbor as thyself; the widow, the orphan, the stranger as thyself."

This is found in Chapter XIX of Leviticus, in the Torah which was written more than thirty centuries ago.

Why must one love the neighbor as oneself? It is difficult to love another; and if one must love him as oneself, this is far more

difficult.

Because the neighbor is, like myself, created in the image of God. The rabbis have said, concerning the text of the Decalogue, "Thou shalt not kill," one may not kill because, in killing creatures, one destroys the divine reflection they contain, according to the biblical expression affirming that man is created "in the image and likeness of God."

Today, international political experience is placed between these two poles—either to kill or be killed. There is no middle way. Consider contemporary history. If one does not love, if one hates, one kills; hence, abortion--because one does not love the child who will be born. One wants to destroy God in him, while waiting to be destroyed oneself.

When one does not come to the aid of an under-developed country, or simply to a poor person, one kills him indirectly, one does not love him as one loves oneself. Inversely, if one helps a poor country, if one helps the elderly or one's own parents in their very old age, if one loves them, then one has understood the commandment of love. Each man is the creature of God, whatever the color of his skin.

According to Judaism, study, prayer, and action are the most direct means in prospect for the interior peace which leads to salvation. Consequently, *chalom* is not a beyond-the-grave virtue, nor a state of beatitude after death. *Chalom* begins in life here below. Salvation concerns *me*. What I shall be after death I do not know. But I know that I can work toward my salvation, that is to say, for that profound interior peace, turned toward the light.

We do not know what there is after death. All religions have an abundant literature about what may be beyond the grave. But

the rabbis ask us to mistrust it because revelation tells us nothing on this subject, except that the soul does not die. That is all. All these writings, more or less folklore, when used by ignorant people, have very often turned them away from the true science and consciousness of self. Does this mean there is no life after death? Not at all, since the soul does not die. The corporeal envelope will fade like the leaves of the trees each year, but the soul which will have moulded its spiritual life during the time it will have passed tied to the body, this soul will be enriched or impoverished, or already withered according to the search, or lack of search, for *chalom*, for peace and salvation.

How does Judaism understand this notion in modern language, since we live in a technological world, in a world of cybernetics where the robot, the electronic machine, seems to wish to crush man?

There again we find the answer in Genesis. At the end of the Chapter XXVIII, when Jacob in his dream sees a ladder, God says to him, "Fear not, I am with thee." But in awakening Jacob thinks, "I did not know that God was in this place." He felt a great fear because he had understood that this spot, in the fields, was holy. God revealed Himself to him and, by the symbol revealed in the dream, had given witness of His presence and His trust. Jacob thought, "This is the gate of heaven!"

How to understand that the earth is the gate of heaven?! Beyond my life on earth, whatever may be the place and the time, the ladder of my thought and of my salvation may lift itself even unto heaven; contact is then established between the heights and the depths, between heaven and earth, and consequently, everything is possible in the view of this interior peace, thanks to the harmony of my entire being, which is realized in the permanent dialogue with God.

The angels that mount and descend the length of the ladder symbolize in tradition and in the commentaries, the heights and the depths through which we pass in life. The doubts, the frustrations, the successes, the creations, and then, once again, the backslidings—and again, the effort. But God is at the summit. If one slips back momentarily after a defeat, if one is disappointed, one must never despair because God is there above at the top of the ladder. He asks us to try again the ascent.

There, then, is Jacob who understood this dream and who finds himself before this unique revelation. He makes a vow: If God is with me and protects me on the road which I travel, if He gives me bread to eat and clothing to cover me, then shall I return in peace, with the quietude of *chalom,* to the house of my father. And then shall God who revealed Himself to me be my only God.

This is the key to the answer. What is signified by the clothing and the bread? If one considers the mystical and allegorical plane, here is what we find in the commentaries of the rabbis of the synagogue: the bread is spiritual nourishment, that is to say, this will of the effort which causes us to climb the steps of the ladder to the summit where God is found. The clothing signifies that which covers nudity. Or in Hebrew, the same word signifies "nude" and "artful" or "deceptive." The clothing which covers nudity is the symbol of the brake which we put upon artifice or ruse.

Remember that Adam and Eve hid themselves when they had disobeyed the voice of God; they felt themselves suddenly nude (full of deception). It is after the experience of liberty—in the sense of the fall, disobedience—that they felt themselves nude. In the word "clothing" there is the idea of covering, a bridling that which is rebellious. On the allegorical and mystical plane, clothing is also that which removes poverty or want. Clothing is the apparel of science, study, religious experiences, mysticism, prayer, which covers our spiritual poverty, our nudity, our emptiness.

We need bread and clothing but we ought not to stop there.

The vow of Jacob can also mean: As long as I have the possibility of teaching the message of my grandfather, Abraham, and of my father, Isaac, so long will I be able to live myself on this spiritual bread and also distribute it about me in forming disciples.... According to rabbinical tradition, Abraham converted many men, and Sara, his wife, many women. As for Jacob, soon he is going to meet Rachel and will find in her an extraordinary woman, a true mother who will bring to women, as he to men, this bread man hungers for.

In asking for bread, Jacob asks, then, for the possibility to continue the mission, the vocation of his father and of his grandfather. In asking for clothing, he hopes to keep this apparel—not exterior but interior—of spirituality, of science, of knowledge, of profound investigation and metaphysical speculation. Thus, Jacob shows us that the conditions of *chalom*, peace, salvation, are precisely the spiritual bread and the clothing of theoretical and practical knowledge. For it is not enough to know, one must spread this knowledge, one must *live* spiritually.

Chalom is, then, a state of plenitude of soul, a permanent, close application of mind, with the prospect of climbing the ladder and attaining the summit where God is found. This again is an image, of course. God is found above as well as below, to the right or the left; but for us who have a defective and imperfect human language, we are obliged to use approximate and relative images. Consequently, our effort toward this interior peace will be crowned with success, because it results in this dialogue with God. Indeed, Jacob ends by saying: "Then, I shall have the Only Eternal One for my God."

Another Hebrew word, *hatzala*, also signifies *salvation*, but physical, material, social, and national salvation. Moses will save the people, that is to say, lift the soul of this people from the danger of dissolution amongst the enemies, represented by atheism and

paganism in the sense of dissolute morals. This is salvation in the material sense, but it is also, and first, necessary. If one remains a slave, one will never raise oneself on the ladder up to the summit because *chalom* demands—in order to be, according to its own nature, a state of balance and perfection—a preliminary freedom. *Chalom* is above all interior and spiritual, moral and mystical; but this flight of the soul needs a springboard, a physical liberty, a national independence.

If Israel received the Ten Commandments only after the flight from Egypt, it was because while in slavery she could not lift herself to God to grasp the revelation.

In consequence, *chalom* necessitates this liberation; but this liberation without *chalom* is only a first step which risks resulting in nothing positive. It is an appearance of freedom, an appearance of spiritual or national independence, an appearance of riches; and it is also a mortal enemy. As Swami Ritajananda said recently, youth, for the great part in the world today, doubts the spiritual values because they are no longer taught them. There are no more teachers (masters), and youth has lost hope of finding an ideal which has never been revealed to it. Now, because this idea has not been taught to the young, a break has been produced between the old and the young. This has happened especially in the Occidental countries, in the very rich countries. Youth has independence, material riches, but it does not have *chalom*.

India possesses many spiritual teachers. Certain groups, certain Ashrams, certain centers accomplish great efforts toward this *chalom*, even though material independence, or liberty, or the minimum of vital wealth is not assured.

The ideal would be that the under-developed countries find this material liberty and that the rich countries should not lose sight of *chalom*, that is to say, the spiritual effort apart from this freedom, this wealth.

Judaism can still speak to the world, because the world is trying to find itself. The world community of today has not yet found its unity. If the heart of man is broken, it is because he no longer has his quietude, his harmony, and his peace.

MUSEUM WITH NO WALLS

Helen Pisarelli Lombardi

Capture the grandeur of
The Museum with no walls
Encircled by air and space
The "Word" creative cornerstone
Decreeing color, form and sound;
Glory to the sublime Artist.
Sculpture: Grand styled pose of
Mountains, hills and boulders
Herald of strength and beauty.
Portraits: Flowers twisting, dancing
To winds' whistling timed flute
Fruit trees weighted down
To serve all tastes and needs.
Dawn's sunlight caressing
The brown gowned earth with warmth
Sunset going west
Draping the sky in shades of russet.
Museum with no walls
Holds forth Huge World Mosaic
Where you too therein are portrayed.

LET US LIVE

William Lipnick

God looked down upon the earth. Distressed cries and bitter wails came from down below. Oh, these mortals tired Him out! A few days ago, a certain Paul and his wife, Ruth, had bowed and prayed. "O Lord of the heavens. O Lord of the earth, give us life, everlasting life."

The boldness, the audacity of these men and women. He'd formed them from the dust of the earth, breathed life into their nostrils, molded them; formed them into human beings. What more did they want? They wanted everlasting life.

Still He heard their very outcries again. "Holy Father. Is this then life always in the shadow of fear and death? Why must we die? Why leave it all when we've just begun to know the secrets and the wonders of the earth?"

Fools, such fools. Never satisfied with what they had. Now they wanted to live forever, to never die. At first He'd been greatly grieved, despaired of ever having made man; and meant to destroy them all.

But after awhile He reasoned, "Did they know what they asked? What would happen afterwards?" Apparently they didn't care, for they kept repeating, 'Lord, let us live, and keep on living; not die just when we've only begun to really enjoy life.' They wanted death taken away from them."

Fools, such stupid fools. He'd finally agreed to their wish, granted it much against His better judgment. Death would no longer

be in their midst. Death would no longer trouble the living, no longer summon men, women, and children to the great beyond. Death Death would disappear from the earth.

At first, there was great rejoicing and merriment down in the streets below. Paul and others of his kind were in the throes of ecstatic delight. Death was no longer in their midst hovering about, or waiting in the shadows to claim someone.

The days flew by, and the months. What was this? What was the trouble and commotion down there now? Men and women were bewailing their lot again. Oh these mortals. Never satisfied with what they had. Why were they brooding now, death was no longer in their midst? Why had the joy and merriment suddenly stopped, ceased? Why, all of a sudden, the change from great rejoicing to deep brooding and dark despair? The faces were now lined with misery and deep unhappiness.

He had it. They wanted some new sensation. He was sure of it. Well, this time they'd have to be satisfied with what they had. He'd granted their innermost desire, their deepest longing. It was to live forever. Why, they could go on and on with it until the end of time, until the end of all life on earth, without an inside thought of death.

"Father in heaven," they were beseeching. He'd heard that before. At that time, they'd wanted death taken away from them, and in a great big hurry. They'd wanted to be rid of death. Now perhaps they'd had enough of that.

What had happened in the weeks and months that followed without death? He looked down below. What confusion, what turmoil, what a mixup. Without death, plants, animals, and humans

had suddenly acquired a new vitality; a new power to bloom, grow and reproduce. Since death was no longer in their midst, or upon the earth, there was too much of everything, everywhere.

Instead of wilting, dying, sickening, or lessening, more and more was added each hour, each minute of the day and night. None of it was ever leaving the earth. None of it was ever rotting or decaying. Very soon, the people were piled on top of each other. Houses and cities were soon jammed, with too much of this, with too much of that, with too much of life. There was too much of excess.

Oh, such cries and moans down below. Such bewailing their lot. Men had had a taste of eternal life and no longer wanted it or cared for it. "Have mercy," they beseeched from down below in the earth. "Great God, free us from this hateful desire and wish."

The rivers, the mountains, how they were absorbed. Where could men and women be moved now? From underneath, from down below, they were entreating, pleading, begging, "God, return death to the earth. Send death back." Such shouts, such cries, such entreaties. This was one of the worst blunders He'd ever consented to.

He'd punish them, let them live that way, until the end of time. But He'd created man, breathed the very life into their nostrils. He was the One responsible for them. They were his creation.

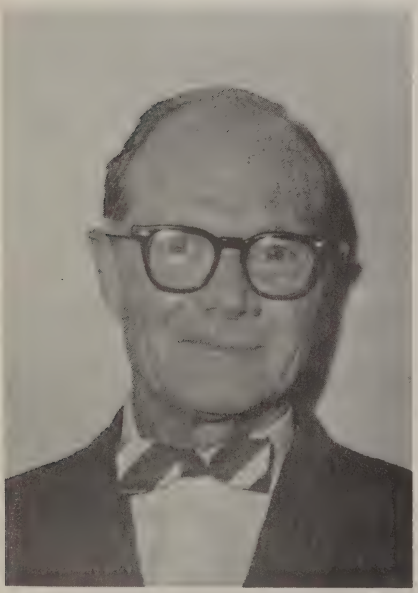
He couldn't stand the folly into which His children had fallen. God restored death to the earth.

Soon flowers wilted once more. Animals sickened and fell. Human beings passed away. The great excess was decreased. Death was once more in their midst. Death was once more restored to keep a check on life; balance the living, and the dead.

PETER V. K. FUNK

FELLOWSHIP IN PRAYER MARKS FOUNDING TWENTY YEARS AGO

Fellowship in Prayer was incorporated in New York as a non-profit organization on June 5, 1950, to work "For a world united in prayer." Four of the original six incorporating Trustees are still active, and they observe a 20th anniversary along with the Fellowship this June 5: Mrs. Pauline A. Taylor, Vice President; Kathryn G. Brown, Executive



JOSEPH E. THOMPSON

WILLIAM HUNG

Secretary; William Hung, President Emeritus; and Joseph E. Thompson, Treasurer. (Founder Carl A. Evans would have celebrated his 90th birthday if he were living.)

Also shown here are Peter V. K. Funk, who was elected President in February 1969, and Paul Griffith, editor of the bimonthly publication before becoming Executive Director last year.

PAULINE A. TAYLOR

PAUL GRIFFITH

KATHRYN G. BROWN

EAT THE FLESH AND DRINK THE BLOOD

Edward Horney

Jesus' use of metaphors—often of such striking figures of speech as "eat the flesh" and "drink the blood"—have to be interpreted psychologically and spiritually. They describe what takes place in human thoughts and feelings, and they create a consciousness of thoughts and feelings that many of us neglect or ignore, or repress entirely.

Thoughts do control our minds. And by simple choice we can control the thoughts that we entertain. Any idea that lodges in the mind, first in the conscious mind and then in the unconscious, will exert an influence and eventually a compulsion. Thus, a constructive idea, dwelt upon often, will become ruler of the mind and compel a person's actions toward good. A negative idea, similarly held, will drive him to evil.

Take any constructive idea and "eat" it. That is to say, reflect on it. Appropriate it. Relish it until it releases its fullness to your deepest discernment. All constructive ideas are food for the mind and blood for your whole being.

If you believe you are a divine being, made in God's likeness, keep on telling yourself so. The subconscious mind will be impressed if, through frequent repetition, you consciously register your utter conviction. The idea will then act for your inevitable good.

Take, for instance, one idea—men are born to succeed and not to fail. Reflect on this until you accept it. Eat its flesh and drink its blood. It will then exalt itself in you. It will dominate you and force you to succeed rather than to fail.

When you are prayerful, when you are in meditation, when you are active, whenever you are challenged, whenever fear or tension or worry comes, think the thought that you have accepted. In this way, the words of Jesus, which may have seemed to be only symbols, could become the living reality of your daily life.

ETERNAL PROGRESS

Emilie, Lady Coote

From the time of its origin the universe contained within itself all the essential properties of everything that is in it now and that ever will be in it, and man is irrevocably involved both as a race and as an individual.

A study of earth, that is, all we know of earth before man came on it, brings one analogically to the view that the powers of motion have always produced in matter an undeviating tendency to eternal unfoldment. Motion is constantly bringing about changes in everything in successive stages of development from the minutest particles of gaseous origin to earth as a solidified conglomerate, and to man's body which is the most nearly perfect combination of matter we know.

There is no absolute material creation, but the term "creation" means development and perpetual unfolding of inherent power in matter. The highest form now known is but one link in the eternal chain in which all particles, however remote from each other, are united. How else could the parts of the universe stay in place? Acceptance of this statement compels one to believe there is one power that

governs and controls all things, man included.

The scope of man's intellect is great, but not yet expanded enough to comprehend the significance of *one power* that not only holds together all parts of the cosmos, but that also IS everything in the cosmos.

Human beings communicate with each other by words and, therefore, must have a word to express that universal power—though it really is inexpressible. We use the word "God" which derives from a Teutonic term for superhuman beings. Originally, it was a neuter significance, but after the conversion of Teutonic races to Christianity, the word was used for "Deity" and is now universally accepted in English Christendom for The Creator. However, no word can describe or even intimate the magnitude, the divinity, the glory, and the comprehensive allness of Deity.

A primitive interpretation of Jesus Christ's use of the term "Father" many centuries ago established an imperfect application of the word which most Christians accept as a being like a human father to whom one can appeal for help and comfort and forgiveness as one asks of one's earthly father. This is a twisting of Jesus's meaning, but it is part of our evolutionary development that we shall come to realize the inadequacy of this concept which is only part of the Truth.

The Mayas were a highly developed people, and here it is opportune to report that they held Deity in such awe and holy regard that they would not even have a name for Deity, but chose, rather, to use the sun, the greatest material phenomenon they knew, to symbolize Deity. They did not worship the sun, but merely used it as a symbol.

To use the word "God" implies one's most cherished concept of the Creator, but we might impress on ourselves the reverence due to Deity if we set the word apart by using capital letters, GOD. The lightness with which people

use that word as an exclamation and in totally unsuitable levity and disregard for the honor due the Creator is shocking, but indicative of the unthinking way people have of speaking.

All man's qualities originate in GOD where they are perfect, and our use of terms such as Mind, Germ, Motion, Spirit, Goodness, Love, Law, etc., conveys the perfect, infinite state of the quality as a part of the incalculable allness and perfection of GOD.

Science has proved that each particle in nature is not a separated unit, but is related to, and necessary to, the whole. Each thing performs its specific office in developing itself and contributing to new phases in inexorable advancement toward ultimate perfection, a state as yet unknown. Anything appearing to the contrary has been assessed wrongly. GOD'S purpose is disclosed in general trends, not necessarily in incidental occurrences. An external manifestation is sometimes misleading, and its underlying cause must be determined in order to understand its true significance. This cause is always mind—some facet of mind—and, here again, a man-made word is utterly inadequate to express the meaning of infinite mind.

Evidence shows that no thing remains static—all things are in motion. Even a rock that seems unmoving is being acted on by wind and rain outside, and by chemical action within, and is therefore being changed—motion. Everything has a cause, and the cause that keeps all things in motion must be for some purpose; otherwise, chaos would scatter the parts of the universe. Instead there is order throughout space, the known space. The only purpose in perpetual change must be cosmic, for anything less would, in turn, be subject to other causes. There must be an *infinite cause*.

Cosmic cause must be perfect, all its parts must be perfect, man included. Any imperfections we think we see are due to our limited human under-

standing of universal laws and of infinity, and are erroneous assumptions. The perfect cause must be established by intelligence, and this also must have a motivating force, a quality beyond our comprehension, but we must call *it* something, and the nearest we have come to a suitable word is "spirit, GOD."

If one thinks of GOD in any way commensurate with understanding of what that word means, it is impossible to take the name of the Lord in vain, and it is a sign of the spiritual degeneracy of our times that Deity's name is bandied about as lightly as one might say, "Oh, gosh!" On radio, members of Parliament are frequent offenders, representatives of the people in a so-called "Christian" land, and we wonder why the BBC permits this blasphemy. It would seem that ignorance of even rudimentary spiritual living is very widespread and permissive, despite general approval of church attendance.

For the most part, we have been taught that our ultimate perfection is to be attained in some future state beyond our reach while we are on earth, but this is not wholly true. Our relationship to GOD is oneness that can be realized now. The moment we perceive our divine qualities and their potential, we can put them to immediate use and practice. Our highest attributes are spiritual—most people sense this, but we have yet to understand that every human being is one facet of infinite Deity, and through our Creator (spirit and His spirit within us) each of us is inextricably attached to all the others. The subject of spirit and its individualization in man has the answer to the perennial question: What am I?

One is tempted to digress momentarily to wonder why English-speaking people refer to the individual as "I." The origin of this capitalization is interesting to speculate about. Did the formulators of our language realize the spirit in man is part of the great I AM?

To resume. Opinions have been expressed as to what man

is, theories have been suggested, allegories have been written, but anything to do with man's spirit is considered by our civilization to be outside the realms of science; and science is the accepted standard for evaluating these matters. Investigators have tended to follow separate channels: science studies matter and physical phenomena; medicine examines anatomy; psychiatry concentrates on the psyche; churches try to interpret spirit. In each of these channels, concentration decentralizes the idea that all things are part of *One Whole*. There has been jealousy among the students of these subjects, but recognition of their interdependence is becoming evident.

Matter and spirit have been assumed to be two different substances, each apart from the other. If we reason from an established axiom that there must be a First Cause in order to produce corresponding causes, it follows that the essence of an intelligent First Cause in matter must have existed from all eternity. The idea is indisputable that something must have existed always in order to produce that which now exists.

No possible human computation could number the spheres in space. If each atom of earth's composition could be counted separately, that total would not convey the number of worlds in space! Infinity is beyond our comprehension, yet we are evolved enough to be able to acknowledge that infinity IS.

Everywhere in space an exchanging of particles goes on, condensing and consolidating matter which is acted on by heat, motion, and cosmic rays. Planets are being born and developing eternally throughout the solar systems. There are centers around which systems comprising innumerable planets revolve, and other systems of planets revolve around these in an unimaginable eternity of creation. Law and power, being the strict exactitude of their specific forces and motions, control all bodies regardless

of how vast or how minute they are in the immeasurable cosmos.

The beauty and harmony in which all these infinitesimal and unbelievably vast parts move and develop in relation to each other indicates *an harmonious Justice* pervading all things. This is reflected in earth's development, and one can see the effects of harmony from the original idea onward to man.

Man is pre-eminently beautiful. He is the fusion of evolved materials whose purification throughout the ages has resulted in his presence on earth. A rational thinker must accept the idea that life, as we know it, is not the end of us. All universal indications lead one to see man as an infant just born, and before him lies continued development, a period of unfolding that extends to eternity.

OPENING OURSELVES TO REVELATION

Alice Richmond

To understand the opening of a flower's budding
That is revelation. No word of God reveals
A thing of beauty nor any thing —
Only silence in gazing in looking!
Seeing the Beginning in The End.

Opening ourselves to revelation
As children curious gazing at our Sun
Trusting to see inside it staring,
Hushed, wondering at the glorious "Why"
Of its glowing face its laughing look!

Opening ourselves to revelation
Is being still, and calm serene of mind,
  While waiting with patience there to hear
    The Creator's firm telling, NOW "Be still
      And know" gladness will grow swifter, shared.

Loving neighbors black, white, brown or yellow
Smiling with them in prayered steadfast warmth
  Thus gaining GOD-blessed Love unending,
    Learning forgiveness, surrenders the heart earnest
      To compassion mercy faith-proved on Earth.

So build the How of living: each golden day
To Earth-praised Wonder yield and then let go,
  Let *God* our Selves show Heaven's revelation. . . .
    Eternity sees LIFE, His Truth outreaching
      Great Alpha and Omega unlimited ALL!

FEET PRAY

Betty Miller Daly

Feet pray when standing
  firm on moral ground,
Ears pray when hearing
  all; discard the noise; record the sound.
Eyes pray when seeing
  glints of light in common things,
Hands pray when feeling
  bound to God through other earthlings.

HOLY SANCTUARY OF REVELATION

Mary Lamoreaux Burnell

The life which human beings experience, which seems to them uppermost in importance, is the life of the senses, and yet, although their interpretation is after this order—that the importance lies with the senses—actually their reaction is in the invisible. What men and women think, is not seen or heard nor tasted nor in any way sensed, and yet it is on account of that region of their nature that they are able to interpret what the senses declare.

In the brute world, there is observation only through the senses. But with mankind there is something higher which judges, which decides, which is able to combine and loose the various ideas that abound in connection with things seen, heard, felt, tasted, and so forth. For instance, a human being will note the color, he will note the lines of an object, and conceive out of that notice which he gives, the idea of the beautiful. And when he hears tones pronounced, given forth in song, he formulates out of those tones a melody, showing that he is capable of making use of every constituent part of everything that is sensed.

On this account, mankind and every one who belongs to that order of beings, is exalted, elevated above the natural world. Naturally, it is so with him. It is natural for him to be above the brute. And he makes use of all this as a fine discrimination in regard to all that is observed. He can tell the difference between the rule, and the exception from the rule. He has a fine sensibility in regard to every design that is offered geometrically in the world. And out of these designs, the angles and the curves and all the pictures that are presented, he establishes a system, and this system he may name mathematics, or he may name it astronomy. He makes form, establishes, ordains sciences. Why? Because he is exalted above the objects that he sees. And he makes use of that instrument within him which declares its power, to establish system, to make order,

to arrange; and therefore he introduces that which is above everything, out of the instrument within himself that is capable of reaching higher than the level where he himself is participating in creation. You may say he not only has one of the eight powers, called the power of reach, but he has the power of reach into the invisible, and that is why he is capable of appreciating, introducing, dealing with and living in the Gestalt, that which he himself lends to the groupings which he finds in creation.

Man begins to approach somewhat near the realization of his own true, great Self as he analyzes and discovers within himself the properties that lead him continually toward the Supreme.

Universities are established in the world primarily with a purpose, and one of the definitions of "university" is a corporation of teachers. You are familiar with the word "corporation" in the business world. Perhaps you have not applied it to the world of mind. And in this corporation of teachers, the universal instruction, universal knowledge is supposed to be offered and dispensed. It is intended that man should have universal knowledge, and it is intended to be dispersed from centers that are corporations of teachers who are able to deliver knowledge.

Now if these universities or the various schools of the land were deprived of that region toward which this internal power of reach tends and goes, they would then be depriving themselves. they would be cheating themselves of the ability to go into universal knowledge. It has been proved that the theories of science must be set aside over and over again. Why? Because the mind of man is aiming toward truth. And there is a saying that we put up with illusion when we cannot get to truth. But these centers of instruction are intended, their original purpose was to assist every human being to reach that end that he strives for; namely, truth.

How possible is it to cultivate philosophy or science without

attention to their ultimate end—the truth? Without attention to that ultimate end which is truth, how could one perfect any science? And what is this ultimate end but the science of God, the region of God, the being of God? And without that, how stunted every effort to acquire knowledge would be.

Revelation is a constituent part of human knowledge considered as a whole. Human knowledge considered as a whole could not exist, could not be supported were it not for revelation. What is revelation but that which is dropped into the formulas that are now established, as dew may descend from the heavens, to establish a new growth in the world, in vegetation, or in human life, or in every form of creation. So revelation is distilled into the capabilities of the human mind, enabling man to follow out his inclination to reach, as the baby reaches for the moon, as the baby reaches for everything it wants. Its power of reach is more conspicuous than any of its other faculties at first. As soon as it begins to observe, to notice, it reaches. So revelation is that satisfaction given, *the* satisfaction given for the reaching mind. And anyone who permits this revelation to cohabit with him, is like one who opens the windows of heaven and lets the sunlight in. Of course he will thrive; of course he will grow; of course he will expand. Of course he will take on the attributes of that sunlight which he lets into his soul.

How can anything in the nature of man be withdrawn if it belongs to him truly? Only by his own forgetfulness. You can withdraw an object in your room by throwing a blanket over it. If man were to withdraw some instinctual faculty, as, for instance, the ability to know the good, to believe in it, to love it, to seek it; if he were to withdraw that department of his being that is the virtuous, that contains the excellences of God, what would happen to the rest of his mind? Just what happens to a vacuum: everything surrounding it would flow into it. And then in the place of the virtues and the exalted states of mind, would come political economy

and laws and legalities and every form of civilized consciousness in regard to management, in the place of that which is man's life and soul and happiness and strength.

And so you find among human beings as they wander in the world without any spiritual thought, people in whom the natural mind, the carnal mind has usurped the place of the perfect creation, not by actually rooting it out, but by its being unseen through forgetfulness, through inattention. So the ancients said that death comes into the world through heedlessness. And if heedlessness were cured, there would be no death among mortals. They would be immortals. As Paul has said, mortality puts on immortality, by revelation of what truly exists.

Man discovers his real worth, his real virtues, his real powers through revelation; through its being shown to him that which is true of him, that which is his reality. Then there is no more encroachment upon the divine. Then mortal thoughts do not list themselves in the places where the divine should be shining forth with radiance.

In this world, which is a great school, a great university, there is a corporation of teachers. You may not always see these teachers. They might be in the Himalaya mountains, they might be in Yucatan, in South America, in the mountains of your own North America; they might be walking in your own house and you might not know them. Yet they exist, to dispense divine knowledge through revelation, to everyone who quickens his internal nature to the point of overcoming heedlessness, and who begins to clear out this encroachment into various regions of the mind and into that spot which is made to be the holy sanctuary of revelation. And when the encroachment is cleared away, exists no longer, man shall then be subject to his teachers. He shall then discover his teachers. As the ancients said, when you have demonstrated a teacher (putting it up to the individual to make himself ready for a teacher), then

your teacher shall be revealed to you.

Is this not the same as establishing the fact that you and your teacher are one—one being? It is a corporation. And you may join this corporation by your understanding of truth, and dispensing with anything that is not of the nature of the truth. And this very period in the world is the time when invitation is out, to accept that region which may come to you as if it were something new. And then you call it the Babe born in the manger of your natural mind, cradled in the midst of brutes. But it comes to you like an acknowledgment of your own power, your own ability, your own constituted nature to receive that which is your own. And all that you receive of revelation through revelation is that which is yours eternally; you have never been bereft of it.

Revelation is the means by which you come to know yourself, that Self which is eternally one with God, and eternally supplied with all the treasures of knowledge and all the gifts that belong to knowledge. Knowledge is veritably called a tree from which is plucked the fruit of everything you desire. And through the revelation of your divine Self and the action of this eternal Being within you, Who is your God and Who is the Son of God, and Who is almighty and Who is the innocent Babe; through the revelation, of this, you yourself become plastic to the reception of all that you are aiming toward, hoping to receive. It is presented to you like a gift, and you may ask what you will and it shall be granted you.

HEAVEN ON EARTH *Loreta Inman*

Our smiles, our songs,
A helping hand,
Can make this world
An Eden land.

LANDSCAPE IN WATERCOLOR

Esther Belle Heins

I walked today in gentle rain
That glistened on my hair,
And paused beneath a weeping tree—
So poignantly aware
Of little pools like sparkling gems,
Reflecting gulls in flight;
Of blackbirds splashing joyously
And reckless with delight.
The air's perfume was Heaven's brand;
I heard a lone gull cry—
Then watched it float and melt away
Into the soft gray sky;
A color that determined well
The blending of the tones
The Artist used upon the grass,
The shrubs, the trees and stones.
This landscape stirred within my soul
A deep and trembling sigh,
For well I knew the Master's hand
Before the paints were dry.

NOTICES and COMMENTS

EXPERIMENT IN PRAYER BEGINS. As of June 1, fifty volunteers start on their six-month study of prayer. The Fellowship is grateful for the swift and broad response of so many members to the *Call for Volunteers* published in the April issue. Each volunteer—who can be anonymous—will be keeping a daily record of his prayers. At the end of the period, each will personally evaluate his efforts: his successes or failures, the changes effected in himself or in others, and so forth. The results of the experiment will be published in whatever form appears to be most appropriate and useful. One purpose of the study—which, insofar as we know, is the first of its kind—is to supply material of the most personal and practical sort to help those many people who write or phone the Fellowship and ask a lot of seemingly elementary questions such as: How do you pray? What prayers do you say? What do you pray for? To provide records of the spiritual adventures of others may, we think, help to fill this almost constant need.

LIBRARY ADDITIONS. William Arthur Ward's *Prayer Is*--(published by Droke House, distributed by Grosset & Dunlap) is the gift of Mildred Seydell and an unusually thoughtful compilation of typically short *Definitions, Proverbs, Thoughts, Prayers Others Have Prayed,* and *Scriptures about Prayer* assembled from sources as diverse as Shakespeare and Madam Chiang Kai-shek.

Three authors affiliated with the Unity Movement come to us by courtesy of Frank A. Mastropaolo: *Keep a True Lent* by Charles Fillmore (the founder of Unity, which is also the publisher) is a near-classic handbook for the Lenten season; *Look with Eyes of Love* (published by Doubleday, $3.95) by James Dillet Freeman (Director of Spiritual Research) looks with allegory, fable, and, occasionally, whimsy, at the process of finding oneself, with always interesting, sometimes startling, conclusions; *God Always Says Yes* (Doubleday, $3.95) by Sue Sikking (founder of Unity-by-the-Sea)

reasons that "If we would change our world, we must change our minds," a woman's prerogative and the premise for a slightly different approach of saying Yes to Truth and Happiness.

NEW ADVISOR. Fred Garel, of New York City, has kindly accepted our invitation to serve as an advisor from the Eastern Zone. Father of four, also a grandfather at the age of 48, Fred Garel spent sixteen years as a refrigeration engineer, suffered a serious gastric ulcer, and, since then, has been a member of the professional staff of the New York Society for Ethical Culture. "When I am asked what I am and what I do," he says, "I simply reply that I am a service person in service to my fellow man."

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All mankinde is of one Author, and is one volume; when one Man dies, one Chapter is not torne out of the booke, but translated into a better language.

—John Donne

"For a world united in prayer"

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